1:Gurdon E-4, 5 (no date) 1907 ART Khasi ART

diviners in ancient Hellas.* This method has (with much else in Khasi practice) been adopted by the former subjects of the Khasis, the Mikirs; but it does not appear to be prevalent among any other of the animistic tribes within the boundaries of India.

The third remarkable feature of Khasi usage is the custom, which prevails to this day, of setting up great memorials of rough stone, of the same style and character as the *menhirs* and *cromlechs* which are found in Western Europe, Northern Africa, and Western Asia. It is very surprising to a visitor, unprepared for the sight by previous information, to find himself on arrival at the plateau in the midst of great groups of standing and table stones exactly like those he may have seen in Brittany, the Channel Islands, the south of England, or the Western Isles. Unfortunately the great earthquake of June 1897 overthrew many of the finest of these megalithic monuments; but several still remain, and of these Major Gurdon has given an excellent description (pp. 144 sqq.), with an explanation of the different forms which they assume and the objects with which they are erected. Other races in India besides the Khasis set up stone memorials; but none, perhaps, to the same extent or with the same systematic purpose and arrangement.

In conclusion, I have only to commend this work to the consideration of all interested in the accurate and detailed description of primitive custom. I lived myself for many years among the Khasis, and endeavoured to find out what I could about them; but much of what Major Gurdon records is new to me, though the book generally agrees with what I was able

* Called μαντικὴ: one of the lost books of the Orphic epics was entitled τὰ μαντικά.

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work is done. In order to ascend to a Bhoi house, you have to climb up a notched pole. The Bhois sacrifice a he-goat and a fowl to *Kñi-lnglong* (Khasi, *Ramiew ding*), the household god, when they build a new house.

VILLAGES.

Unlike the Nagas and Kukis, the Khasis do not build their villages on the extreme summits of hills, but a little below the tops, generally in small depressions, in order to obtain some protection from the strong winds and storms which prevail in these hills at certain times of the year. According to the late U *Jeshen Roy*, it is *mnog*, or taboo, to the Khasis to build a house on the last eminence of a range of hills, this custom having perhaps arisen owing to the necessity of locating villages with reference to their defence against an enemy. Khasis build their houses fairly close together, but not as close as houses in the Bhoi and Lyngam villages. Khasis seldom change the sites of their villages, to which they are very much attached, where, as a rule, the family tombs are standing and the *mawbynna* or memorial stones. In many villages stone tombs and memorial stones are to be seen which from their appearance show that the villages have been there for many generations. During the *Jaintia* rebellion the village of *Jowai* was almost entirely destroyed, but as soon as the rebellion was over the people returned to the old site and rebuilt their village. Similarly, after the earthquake, the ancient village sites were not abandoned in many cases, but the people rebuilt their houses in their former positions, although in Shillong and Cherrapunji they rebuilt the walls of the houses of wooden materials instead of stone. There is no such thing as a specially reserved area in the village for the Siem and the nobility, all the people, rich or poor, living together in one village, their houses being scattered about indiscriminately. To the democratic Khasi the idea of the Siem living apart from his people would be repugnant. In the vicinity of the Khasi village, often just below the brow of the hill to the leeward side, are to be seen dark woods of oak

R. Garos 2-4, 9 (no date) 1907 AR7 Khasi AR7

It will be seen that in the three years following the earthquake of 1897 the exports fell very low indeed. Since 1901 the trade has been steadily recovering, and the exports of 1904 reached half a lakh of maunds.

It will be observed that there has been some improvement, but the exports are still not half what they were in 1881-82. There are two kinds of sweet potatoes grown in the district, the Garo potato (*u phaw Karo*), which appears to have been introduced from the Garo Hills, and *u phaw saulia*, the latter being distinguished from the Garo potato by its having a red skin, the Garo potato possessing a white skin. These kinds of potato are planted on all classes of land except *kali*, they do best on jhumed and homestead lands. The yam proper (*u phaw shyrwh*) is also largely grown. The small plant with an edible root called by the Khasis *u solphang* (*Arrangia esculta Benth.*), is also largely grown. The roots of the plant after being peeled are eaten raw by the Khasis. As far as we know, this esculent is not cultivated in the adjoining hill districts. Job's tears (*coix lachryma-Jobi*)* are extensively grown, and are planted frequently with the *solphlang* mentioned above. This cereal forms a substitute for rice amongst the poorer cultivators. Maize or Indian corn (*u riew hadem*) is grown frequently, thriving best on homestead land, and requires heavy manuring; it is grown in rotation with potatoes. Next in importance to rice comes the millet (*u kyni*), as a staple of food amongst the Khasis. There are three varieties of millets generally to be seen in the Khasi Hills:—*u 'rai-sah* (*setaria Italica*), *u 'rai-shaw* (Paspalum sanguinale), and *u 'rai-trah* (Eleusine coracana). *U 'rai-shaw* is cultivated in rotation with the potato, *u 'rai-sah* and *u 'rai-trah* are generally cultivated on jhumed land, where they thrive well. Millet is sometimes used instead of rice in the manufacture of spirit by the Khasis; *u rymbai-jo* (*phaseolus calcaratus*), and *u rymbai khang* (*glycine soja*) are beans which are cultivated occasionally. Khasis highly prize the fruit of the plantain, which they give to infants mashed up. The following are the best known varieties:—*Ka kait khdu, ka kait riew, ka kpit kulbait, ka kait kamen, ka kait shyiang.*

* Khasi *u sah-riew.*

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ing the usual spiritual offices. The duties of lyngdohs, their methods of sacrificing, and the gods to whom they sacrifice, vary in the different Siemships, but there is one point in which we find agreement everywhere, i.e. that the *lyngdoh* must be assisted at the time of performing sacrifices by a female priestess, called *ka soh-blei, ka soh-sla*, or simply *ka lyngdoh*. This female collects all the *puja* articles and places them ready to the *lyngdoh's* hand at the time of sacrifice. He merely acts as her deputy when sacrificing. The female *soh-blei* is without doubt a survival of the time when, under the matriarchate, the priestess was the agent for the performance of all religious ceremonies. Another such survival is the High Priestess of Nongkrem, who still has many religious duties to perform; not only so, but she is the actual head of the State in this Siemship, although she delegates her temporal powers to one of her sons or nephews, who thus becomes Siem. A similar survival of the ancient matriarchal religious system is the *Siem sad*, or priestess, at Mawsynram, who, on the appointment of a new Siem or chief, has to assist at certain sacrifices. Here we may compare Karl Pearson's remark, when dealing with matriarchal-customs, that "according to the evidence of Roman historians, not only the seers but the sacrificers among the early Teutons were women." The duties of the *lyngdohs*, as regards communal worship, consist chiefly of sacrificing at times of epidemics of cholera, and such-like visitations of sickness (*jing iap khlam*). In the Khyrim State there is a goddess of each *raj*, or division, of the state, to whom sacrifices are offered on such occasions. To the goddess are sacrificed a goat and hen, powdered rice (*u kpu*), and a gourd of fermented liquor; the leaves of the *dieng sning*, or Khasi oak, are also used at this ceremony. The *lyngdoh* is assisted by a priestess called *ka soh-sla*, who is his mother, or his sister, or niece, or some other maternal relation. It is the duty of the priestess to prepare all the sacrificial articles, and without her assistance the sacrifice cannot take place. Sacrifices are also performed by the *lyngdoh* to *u Lei Lyngdoh*, alias *u Ryngkew*. This used to be the tutelary deity in times of war, but in less troublous times the Khasi *lyngdoh* sacrifices to him for success in tribal or State litigation. A pig and a cock, with the usual accessories, are sacrificed by the

1: Gurdon E-4, 5 (no date) 1907 AR7 Khasi AR7

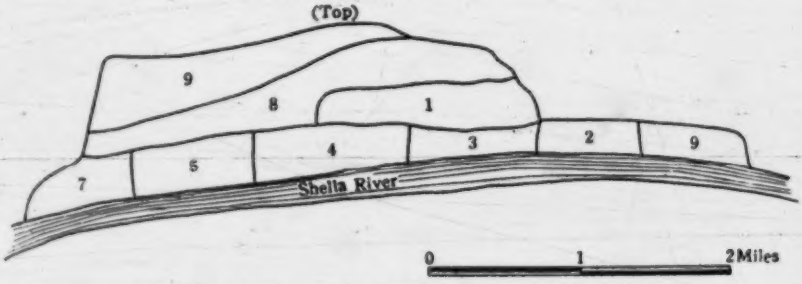
U Lah Laskor and U Mar Phalyngki, to commemorate the establishment of Nartiang market, which is called Iew Mawlong. "Laskor" is the Synteng equivalent of the Khasi *lyngskor*, or prime minister. "Mar" is a Synteng word meaning a giant, the idea amongst the people being that in the olden days there were giants in the land who performed marvellous feats of strength, e.g. the erection of the megalithic remains at Nartiang and elsewhere. A puja is performed upon a great flat stone by the *doloi* and his officers in honour of the founders of the market, but no animals are sacrificed, rice and *rynsi* (balls of rice) only being offered. In the days of the Jaintia kings only the Raja could sit upon the great flat stone; hence the name *maw jong Siem* (or Siem's stone). The great upright stone is said to have been brought by U Lah Laskor and a great number of people from Suriang, a place near Nartiang. With reference to the Nartiang stones I would refer to my theory, formulated above, that they were originally connected with human sacrifices. It may be mentioned that at Nartiang there is a bridge constructed out of a single stone, which is also said to have been set in position by U Lah Laskor. Near Suhtnga there is a group of stones, said to have been originally thirty in number, together with *maw shongthait*, or stones to seat the weary, which were erected to the memory of a woman, Ka Kampatwat, who in generations past is alleged to have had no less than *thirty* husbands. The lady is not supposed to have been polyandrous, nor nine-lived, but to have divorced one husband after another. As she probably established a record for divorce, her descendants afterwards commemorated her in the manner described. There is another very large stone at Nongkseh, which unfortunately fell to the ground in the great earthquake shock of 1897. This stone must have stood over 20 ft. above the ground. It is called *u mawkni Siem*, the stone of the Siem's maternal uncle, and it used to form the central stone, or *mawkni*, of a line of stones. These stones belong to the clan of the *basans* of Nongkseh, which furnishes the *sohblei*, or head sacrificer, of the Siems of Khyrim. The stones at Mawsmai, which in ancient days used to be the headquarters of a Siem, are some of the best carved in the hills. At Mawrongjong, in the Jaintia sub-division, is a stone upon

15: Nakane E-5 (1955-1956) 1967 AR7 Khasi AR7

[Shella]

621 (7) Mawrongkhong, (8) Rynsong-kanor, and (9) Sholap, as shown in Map 9.
103 In Shella village the number of households in each section ranges between 10 and 80. Such a section is called *kher*, and was supposed to be the site of house-
614 holds of segments of every *kur* (clan). It seems that Shella village was once
621 composed of nine different *kur* which could intermarry with each other. However,
178 nowadays, each section, as appeared in my census, has nothing to do with the
731 *kur* as such; it is simply a geographical section. According to the information which I gathered, there had been a tendency for the same *kur* people to gather within the section, before the great earthquake in 1897 brought considerable

[102]



MAP 9. — *Distribution of Sections in Shella Village.*

damages and death to this area: many of them left the village at the time and many houses changed their sites in the village when they were reconstructed.
614 For instance, the composition of Jasir section in January 1956 was as follows:
621

Name of kur	*Number of houses*	*Name of kur*	*Number of houses*
1. Yuchyne	7	9. Lyngdoh	1
2. Iunei	4	10. Riang	1
3. Lorit	4	11. Nongtathiang ...	1
4. Synren	3	12. Loki	1
5. Ksaieng	3	13. Kanto	1
6. Nongbri	3	14. Kanti	1
7. Siem	2	15. Khelwa	1
8. Iunoi	2	16. ?	5
		Total	40

178 The people said that in Jasir, the Yuchyne was the most influential *kur*,
621 and must have been the original *kur* in this section. However, no clan solidarity could be observed. These seven households were socially and economically
614 quite independent of each other, as are all other households. As a whole, the importance of *kur* diminished a great deal in this village. Five households in Jasir were reluctant to mention their *kur*; some of them did not care about their *kur*; others were not themselves certain to which *kur* they belonged. The *kur* is losing its function to a great extent. This can be ascribed to the high degree of sophistication and mobility. However, except for one Siem woman who came from the uplands and married a man of this village, all 15 *kur* mentioned above are local clans frequently found within the Shella Confederacy. In
621 this area also community endogamy was predominant. Perhaps the Shella

15: Nakane E-5 (1955-1956) 1967 AR7 Khasi AR7

245 464

workers and they were few in number.[1] They were particularly employed for such work as the clearing of jungle for new pan gardens in summer.

245 464 465

In the orange season (December to February) the number of workers increased and they were paid more: Rs. 1/8 were paid[2] for one load (one person carrying 80 pounds of oranges, from an orange garden to the railway station—about two miles). Usually a worker made three to five trips a day. Many workers from Jaintia used to come for this particular season.

243 464

Semi-permanent workers were engaged for wet rice fields. They were usually Hindu cultivators: since these Khasi and other tribes do not know the technique of wet cultivation, plains people like the Biharee immigrants were engaged. These workers were provided with servants' quarters where they lived with their wives and children. However, very few Jatinga households possessed rice fields.

245 434 731 161 458

The economic prosperity of Jatinga reached its climax during the period from 1934 to 1940. Since 1942, the orange production has been decreasing. In 1945, a serious disease attacked the orange gardens as well as the pan-leaf gardens. Besides, by depriving Jatinga, as it had Shella, of their most important markets, Dacca and Sylhet, the Partition of India and Pakistan in 1947 caused a serious economic depression in the whole region. On the other hand, because of the past prosperity, the population has rapidly increased during the last ten years. The serious economic condition of Jatinga is illustrated in the petition which was submitted by the Jatinga people when the Governor of Assam visited those areas in January 1956. It runs thus:

"Since the last ten years or so, with the increase of population in the village and with the loss of fertility of the soil, the people were faced with economic depression. At present they are facing acute shortage of land they have also no scope to adopt other forms of cultivation like jhuming and wet rice cultivation, etc. Moreover, there has been successive attack of Bright's disease which destroyed and wiped out all the orange and pan gardens. And as such, majority of the families have to depend for their livelihood on daily wages. . . ."

182 434 [433]

It is indeed a serious situation for them, because the Khasi do not produce staple foods, such as rice; their economy is completely dependent on the trade of their products by which they purchase their main provisions, clothes, etc. Other peoples round Jatinga, being jhum cultivators, can at least get rice and cotton: the minimum requirements, staple foods and clothing are available even in the worst conditions, so that they can at least maintain themselves though the standard of living is low. As I stated before, a few households in Jatinga possessed rice fields, but the majority had none. Recently they rented some plots of jhum field for rice cultivation from Zemi-Naga of neighbouring villages.[3] [243] However, its yield was but a small percentage of their consumption. A few

1. If they had worked in the gardens of Jatinga, they might have got more profit than from their own jhum fields. For one day's labour, they got Ans. 8/. For one month, they could earn Rs. 15 with which they could buy about 4-5 maunds of rice (one maunds paddy cost Rs. 3-4). For one year it became 50 maunds, which was impossible to produce in a jhum field by a single person's labour. [435]

2. These rates, including the figures of note 1, apply to 1956.

3. Jatinga villagers told me that Zemi-Naga were kind enough to lend them their field for a negligible rent, though they had not enough for themselves. Zemi-Naga said that they owed much to Jatinga in the past, so that now they sympathised with the condition of Jatinga, and offered some parts of their jhum field. [427] [628]

621

Group (1)		Name of villages (2)	Thana (3)	Subdivision (4)	No. of families (5)
Project area –	11.	Sutnga	Jowai	Jowai	129
	12.	Sohkha	Dawki	Do	95
	13.	Mustem	Jowai	Do	85
	14.	Nartiang	Jowai	Do	161
	15.	Raitong	Nongpoh	Shillong	47
	16.	Umden	Do	Do	32
	17.	Patharkhmah	Do	Do	22
	18.	Mawphaniew	Shillong	Do	74
General area—	19.	Iapmala	Jowai	Jowai	24
	20.	Lamarsiang	Do	Do	25
	21.	Mawkynchian	Do	Do	40
	22.	Jympiat	Shillong	Shillong	7
	23.	Domrya	Do	Shillong	20
	24.	Mawkhli	Do	Do	16
	25.	Mawlaiteng	Do	Do	20
	26.	Asale	Do	Do	5
	27.	Jowe	Nongpoh	Do	7
	28.	Byrbeh	Do	Do	20
			Total — :		1,837

731 132 491

4.2 Natural calamities.—The villages are free from severe natural calamities like flood, erosion, earthquake and the like. Excessive rain has rendered the higher lands barren near Cherapunjee, Mawsynram, etc. During the monsoon after heavy rains, the small rivulets and streams come in spate dislocating communication from village to village which cause much inconvenience to the people in carrying on trade, marketing and other day to day activities.

20: Hunter G-4 (no date) 1897 AR7 Khasi AR7

435 439 [243] at the rate of two or three ears for a farthing; and sugar-cane, the cultivation of which is also very limited, at from a little over a farthing to three-farthings per cane. A fermented liquor called ***kadam***, made from rice, is sold at from three-farthings to threepence a quart, according to strength; and a distilled spirit called ***phatika***, or ***kakiad-hírak***, at from threepence to fourpence-halfpenny a quart. This latter description of liquor is sometimes made very strong. No records exist by which the present prices of the above articles can be compared with the rates ruling ten years ago. The maximum price of rice during the famine of 1866-67 was 5 *sers* 6 *chhatáks* for the rupee, or about £1 a hundredweight.

804 805 MEASURES, WEIGHTS, ETC.—The Hill people have no proper measurement of time or distance. If there be any standard for measuring distance, it is by the number of *pán* a man chews in the course of a journey, generally about one every half hour. In some parts of the District, land is measured by a stick called *ka dieng-nong*, varying in length from six to seven cubits. Liquids are measured in gourds of different measures, varying from half a *chhaták* to a *ser*, and also in bamboo tubes. Rice, potatoes, beans, etc. are measured in baskets, varying in size in different markets from two to eighty pounds.

805 In the Khásí Hills the inhabitants reckon eight days in the week, named as follows:—(1) Lyn-kah; (2) Nong-krem; (3) Um-long; (4) Rang-hep; (5) Shillong; (6) Pom-tih; (7) Um-nih; (8) Yeo-duh. In the Jáintiá Hills the eight days are named thus:—(1) Kyllao; (2) Pyn-sing; (3) Máo-long; (4) Máo-siang; (5) Máo-shai; (6) Pyn-kat; (7) Thym-blein; (8) Ka-hat. The Khásí months of the year, calculated by moons, are as follow:—(1) U Kylla lynkot; (2) U Rym-pang; (3) U Lyber; (4) U Laiong; (5) U Jimmang; (6) U Jilliw; (7) U Nai-túng; (8) U Nai-lar; (9) U Nai-lúr; (10) U Rysow; (11) U Nai-wing; (12) U Noh-prah.

464 423 LANDLESS LABOURING CLASSES.—There is, and always has been, a large class of labourers in the District who neither rent nor possess any land. Women and children are employed in manual out-door labour of all kinds.

423 [427] VARIETIES OF LAND TENURE can hardly be said to exist. There is nothing whatever resembling the relations between landlord and tenant throughout the Khásí Hills. The lands as a rule are either ancestral property or belong to village communities, and are cultivated under unwritten but well-understood agreements. Of the wide

20: Hunter G-4 (no date) 1897 AR7 Khasi AR7

231 (£174, 8s.) was expended on the purchase of stock, including
648 cattle, sheep, and pigs from England. Even native cattle at the
654 elevation of Shillong fall off very much in the months of January and February from want of forage, and the Khásiás at this season generally drive them to lower slopes. But one of the chief objects in keeping cattle at the farm was to obtain manure; and *mati kaldi* (Phascolus radiatus) was grown for them, cut green, and stocked
• [731] for food. On this they did very well. In 1875-76, however, cattle disease broke out on the farm in a very virulent shape. Out of 39 cattle attacked, only 7, or 18 per cent., recovered, and the animals imported from England all died. There was also a heavy mortality in that year among the sheep and pigs. The following are the financial results for the two years:—1874-75—Expenditure, Rs. 13,297. 0. 5; receipts, Rs. 309. 2. 6: deficit, Rs. 12,987. 13. 11. 1875-76—Expenditure, Rs. 11,445. 8. 6; receipts, Rs. 1036. 15. 0: deficit, Rs. 10,408. 9. 6. Total deficit, Rs. 23,396. 7. 5, or £2339,
648 13s. In view of these figures the Chief Commissioner has deter-
654 mined to restrict farming operations to small experiments in irrigated *rabi* crops, and, as a measure of economy, to dispense with the services of the superintendent. The future expenditure on the farm will be insignificant. The establishment now (1877) consists of a *sardár* on Rs. 50 and a *chaukidár* on Rs. 10 a month (total, £72 a year), under the direct control of the Deputy-Conservator of Forests; the total number of live-stock is 64 head.

731 NATURAL CALAMITIES, such as blights, floods, or droughts, are not common in the District, although the crops in the Jáintiá Hills sometimes suffer from insects. So far as the Deputy-Commissioner is able to ascertain, no destruction of crops affecting the general harvest has occurred within the experience of the present generation.
[435] During the Orissa famine of 1866-67 the maximum price of common rice reached £1 per hundredweight, but no such distress was felt as to require Government relief operations. The price just mentioned was certainly equal to the rates prevalent in the famine-stricken localities; but prices always rule high in the Hills, and afford no just criterion of the state of affairs among the general body of the inhabitants. Distress was only felt by a small portion of the population, chiefly the Bengálí immigrants residing in the District,
262 who are generally a well-to-do class. The Hill people, as a rule, do
244 not eat potatoes, which they grow only for export; but in case of
439 actual famine, they might fall back upon this crop for their own food supply.

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remarkably, and there are few indigenous diseases of any kind. Malarious fevers of local origin are unknown, and cholera never prevails in the Hills except when directly imported from the plains. Notwithstanding the excessive rainfall, the climate of Cherrá Púnjí also is pleasant and salubrious. The rainfall is confined in great part to the five months from May to the end of September. For the rest of the year the weather is mild and very equable, and in the winter months almost pleasanter than that of Shillong.

Small-pox is the chief scourge amongst the Khásiás. The faces of more than half the people are seamed by the marks of this disease. Strenuous efforts have recently been made to introduce vaccination, and with some success. Within the past three years nearly 5000 children have been vaccinated. The number of vaccinations in 1876 was 1309, as compared with 1628 in the preceding year.

Dysentery and bowel complaints generally prevail to a considerable extent; and, as at most other hill stations in India, the English residents at Shillong occasionally suffer from these diseases. Disorders of the liver are also not uncommon, usually affecting persons who have recently arrived from the plains, probably from unhealthy localities. When they have once passed through a short period of acclimatizing indisposition, most English residents at Shillong enjoy excellent health.

The *tardi* country lying along the foot of the Hills, especially on the northern side, is extremely malarious; and people passing through, especially pedestrians who travel without comforts and expose themselves to great fatigue, contract remittent fevers and agues of a severe type.

Epidemics.—The following is a brief notice of some recent epidemics. Cholera made its appearance in the Hills in May 1869, travelling from the direction of Jáintiápur, on the borders of Sylhet. It only showed its presence by a few sporadic cases from time to time until the 11th July, when the disease broke out in an epidemic form among the police and in the jail. The police and the prisoners were at once moved into camp, and communication restricted as much as possible. These precautions probably had the effect of preventing the spread of the disease at Shillong. The epidemic lasted a week; it attacked twenty-four persons, of whom fifteen died. From Shillong the disease travelled southwards, the people deserting their villages as the plague broke out. In the

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731 pre-eminently filthy villages on the Cherrá Púnjí plateau the epidemic appears to have found a fitting home, for it stayed among them for a period of nine weeks and a half. The civil surgeon reports the deaths at Cherrá Púnjí and the surrounding villages to have amounted to about 175 out of a total of 232 cases. During the year 1876-77 hooping-cough and small-pox were prevalent in an epidemic form. In the Jáintiá Hills small-pox is stated to have caused 47 deaths, chiefly during the months of June, July, and August. Some fatal cases of hooping-cough occurred among the Khási children in the village of Máokhar, near Shillong. The only two cases of cholera reported were in the Jáintiá Hills.

16 VITAL STATISTICS.—A general system of registration is not [659] attempted throughout the Khási and Jáintiá Hills District. Statistics [648] of births and deaths are only collected among the inhabitants of the Stations of Shillong and Cherrá Púnjí, and in the selected area in the vicinity of Jowái, which comprises the following seven villages: —Jowái, Nongbah, Nartiang, Mynsau, Amwí, Ralliang, and Shampúng. This selected area has a population of 12,504. Each village forms a distinctly-circumscribed community, in which the statistics are readily ascertained and reported by the *dolloi* or head-man. The returns may be regarded as extremely close to the truth, both for births and deaths; and they thus furnish an approximate statement of the health of the entire Hills. In 1874 the total number of deaths in the selected area was 351, showing a death rate of 28 per thousand; the number of births was 431, or 34·4 per thousand. The total population of all the places in which vital statistics are collected is 15,458 persons, among whom 428 deaths were recorded in 1874, showing a death-rate of 27·6 per thousand, as compared with 27·3 per thousand in the preceding year. The deaths were thus distributed—24 from cholera, 296 from fever, 38 from bowel complaints, 2 from snake-bite or wild beasts, and 68 from all other causes. The mortality from fevers was the highest recorded throughout the entire Province. On this the civil surgeon observes:—'There are few local sources of malaria in the Hills. Many of the deaths from fever were probably due to typhoid, induced by the use of impure water and by the filthy state in which the 312 people live. There is no attempt at conservancy in a Khási village. 364 In Jowái, a good specimen of the class, the lanes and pathways are strewn with excrement and house refuse. Drinking water is got 164 from wells in the heart of the village, fed by the drainage of the